UNITARIAN MONTHLY

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves!"—*Tennyson.*

No. 200. (Vol. XVII—5). MAY, 1920. ONE PENNY.

Mrs. Humphrey Ward

1851——1920.

Mrs. Humphrey Ward was confessedly a Unitarian in theological belief. She put the following statement of faith into the mouth of her "Robert Elsmere."

"DO I believe in God? Surely, surely! 'Though He slay me yet will I trust in Him!'

Do I believe in Christ? Yes—in the teacher, the martyr, the symbol to us Westerns of all things heavenly and abiding, the image and pledge of the invisible life of the spirit—with all my soul and all my mind!

"*But in the Man-God*, in a wonder-working Christ, in a risen and ascended Jesus, in the living Intercessor and Mediator for the lives of his doomed brethren?

"Every human soul in which the voice of God makes itself felt, enjoys equally with Jesus of Nazareth, the divine sonship, and '*miracles do not happen!*'"

Notes and News.

TO OUR READERS who wish to possess the Bound Volume, 1919, of the "Unitarian Monthly," can obtain the same with Index for 1s. 3d., post free, from the Editor.

The annual Meeting of the Liverpool District Missionary Association was held on Saturday, March 21st, at the Ancient Chapel, Toxteth, when the Rev. Dr. Mellor, bewailing the condition of our churches, attributed it partly to the retention of the Unitarian name.

The Annual Meeting of the Manchester District Association of Churches, was held on Saturday, March 21st.

The Unitarian Movement has revived at Yeovil after being dormant some years.

The Lindsey Press has issued six leaflets entitled "Eminent Unitarian Teachers," with portraits and biographical notes—price 8d. per dozen.

Mrs. Humphrey Ward, the novelist, famous as author of "Robert Elsmere," who died on March 24th, occasionally addressed Unitarian meetings.

The British and Foreign Unitarian Association is appealing for more financial support to make good the loss of many large subscribers, through death.

The Essex Hall Lecture for the British and Foreign Unitarian Association, next Whit-week, is to be delivered by Bishop Gore.

The 60th Annual Meeting of the North and East Lancashire Unitarian Mission was held at Park Lane Chapel, Wigan, Saturday March 27th.

The biography of the late Mr. Joseph Chamberlain, M.P., is to be written and completed by Mr. J. L. Garvin within the next two years.

The service in the home of the late Mrs. Humprey Ward, preceeding the funeral, was conducted by the Rev. Dr. Estlin Carpenter.

The income of the British and Foreign Unitarian Association for the year ending last December 31st, was £5,323, expenditure £5,567.

The Unitarian effort to assist the fund for Starving Children, in response to Dr. Carpenter's appeal, realised £2,569, which made £5,138 with the Government addition of pound per pound.

Rev. Mortimer Rowe, in his welcome meeting at Chowbent, said he would always visit the sick and the troubled, but could not undertake regular visits to every member of the Congregation, they could always see him at the Chapel and that is where he would like to see them most.

The Church membership at Bank Street Chapel, Bolton, numbers 536, its largest record.

At Newchurch the number of seat-holders is increased to 262.

At Chapel Lane Chapel, Bradford, the minister, Rev. A. Cobden Smith has collected and had framed 75 "Roll of Honour" Portraits, and presented them in Channing Hall.

Mr. G. W. Brown, formerly of Mill Hill Chapel, Leeds, and now of Hampstead, London, has presented the Hollies Estate, Weetwood, Headingley to the Leeds Corporation for a public Park, in memory of his son Major Harold Brown, killed in France, March 23, 1918.

The Good Friday Annual Meetings of the Northern Sunday School Federation, at Bank Street Chapel and Schools, Bolton, were largely attended, and enthusiastic throughout. The Sermon by the Rev. Alfred Hall, M.A., B.D., on "The Unrecorded" was an inspiring discourse. There is a financial deficit of £135 to be cleared off and more funds are needed to enable increasing work to be done. Announcement concerning the forthcoming Summer School for Teachers next July aroused considerable interest.

At Chesham, Bury, the Roll of Honour includes 108 names, and 27 have fallen in the war.

The Appeal to raise a Subvention Fund of £20,000 to increase stipends of Unitarian Ministers has reached over £14,000, and that for the Men's Memorial Home is over £6,000 towards the £10,000 required.

MINISTERIAL CHANGES: Rev. Mortimer Rowe, B.A., has been formally welcomed as the new minister at Chowbent; Rev. Percival Chalk has been welcomed to his Ministry at Evesham; Rev. Ottwell Binns, of Ainsworth, Bolton, has accepted appointment at Mansfield; Rev. Percy Jones has received farewell presentation of £50 on leaving Doncaster for Hurst Street Mission, Birmingham; Rev. S. T. Page-Smith, owing to illness, has resigned his ministry at Salford; Rev. F. Cottier, of Chatham has resigned, to become minister at Brookfield, Gorton, Manchester. Mr. Norman Gee, of Manchester College, Oxford, has undertaken charge of the Banbury Unitarian Church; Rev. Margaret Crook, B.A., sails for America on May 29th; Rev. J. T. Huston has been appointed minister, Melbourne Unitarian Church, Australia; Rev. C. E. Mercer on leaving Kendal for Preston has been presented with cheque for £50, and other farewell gifts.

DEATHS: Miss Nellie Darlison, Seven Kings, March 24th, 49; Mrs. Humphrey Ward, London, March 24th, 68; Mr Alexander Woodward, J.P., Darlington, March 23rd; Mrs. Lindsey Aspland, London, March 26th, 75 Mr. Joseph Moore, of Hale, at Southport, March 19th, 68; Mr. Edmund D. Noel, of Woodford, Essex, at Cynwyd, North Wales, March 27th, 33; Mr. Charles Quelch, Guildford; Miss M. E. B. Clegg, daughter of Mr. Lawrence Clegg, Manchester, April 6th, 15; Mr. Henry Burns, of Park Lane Chapel, Wigan, aged 27; Mrs. Thomas Gladstone, Edgbarton, April 14th, 81; Mrs. William Kirkhope, Edinburgh, April 11th.

A GEM IN THE PATH.

THERE'S many a gem in the path of life
  Which we pass in our idle pleasure,
That's richer by far than the jewelled crown,
  Or the miserly hoarded treasure;
It may be the love of a little child,
  Or a dear mother's prayers to heaven,
Or some lone wanderer's grateful thanks
  For a cup of water given.

Oh! 'tis better to weave in the web of life
  The most beautiful golden filling,
To do all life's work with a cheerful heart
  And with hands that are swift and willing,
Than to snap the frail, tender, minute threads
  Of our curious lives asunder;
And then blame heaven for the tangled ends,
  And still sit and grieve and wonder.

—Selected.

A PARABLE.

IT was in the streets of Ephesus. Justus the Christian met his friend Plautus the Philosopher. Said Plautus to Justus, "I like your Christian doctrine, it is so reasonable. I agree that there can only be one infinite God, and that Jove and all his satellites are but myths; and I think your prophet Jesus of Nazareth is the truest and the noblest of all teachers. But I don't like your name 'Christian.' It is not popular. People have queer ideas about it, and think it stands for wild notions that have nothing whatever to do with it. If only you Christians would get rid of your name, many people who hold aloof would join you."

While he was talking a mutual friend had joined them and heard what Plautus had said. This friend, Melior by name, a learned man, and an energetic member of the church, said, "Yes, I agree with Plautus. Though I belong to the Christians and glory in the Faith, I certainly feel that the name is our stumbling-block—that we shall not make headway as a church until we abandon it. Why, look you, the name only means a mere trifling notion that Jesus was the true Jewish Messiah. Of what interest is that to us moderns? It is surely out of date now, and not a thing that matters. Why then should such a worthless bone of contention divide us from very many scholarly and excellent people who otherwise would be with us? I should certainly be glad if we were well rid of it. Indeed I am more than half inclined to begin a crusade against it, in favour of a free and unfettered church."

Justus smiled as he heard all this. He, the revered leader at this time amongst the Ephesian Christians, was known everywhere as a staunch and an uncompromising defender of the Faith. Thus did he speak:

"What Plautus and you, Melior, have just said seems fair-spoken and plausible, but the thing you desire is not so easily accomplished as you think. The name 'Christian' will stick to us whether we own it or not. People will dub us with it all the more if we disown it, and think us cowards. We cannot get rid of the name if we would, and for my part, I would not if I could. I will tell you why I would not. Melior says the name originated in a doctrine of Messiah that no longer has any interest with us moderns. I cannot say that I agree with him, for to us Christians it means that Jesus is the prophet divinely chosen by God as the great Revealer of His Truth and the noble Exemplar of His love, and therefore the Messiah or divinely anointed Teacher for all mankind. This is a doctrine we cannot forego. To say that Jesus is the Christ, is a thing we take pride in, and we are not likely to make light of it. But the term Christian means far more than that. It stands for all that Jesus taught, for his doctrine of God, of man, of salvation, of immortal life for all. The meaning of the name is enriched by all that the teaching of Jesus implies, and by every clearer perception of his ideas. You talk of a free and unfettered church. Why if you could set it free from this name you would have to label it with another. If you call it the 'Free' church it will not make it more free than it is now. We are free to seek truth without hindrance on the part of the church. No Christian is pledged to any doctrine—only to live the good life. You mark my word—the very people who might come in and join us, if we threw over our name, and gave them liberty to bring their own pet doctrines with them, are just those who would destroy our freedom, and would ultimately fasten on to the Christian Church fixed creeds embodying their own ideas, which are no part of the Master's teaching, but foreign to it, and would thus put the church in bondage for many generations."

What Justus said this, was very true, for it is exactly what happened.

The Annual Meetings of the North Midland Sunday School Association were held at Friargate, Derby on Easter Monday, when it was decided to have two collections each year in each school, one for the Sunday School Association, and one for the North Midland S.S.A.

A Stockport man said he always preferred attendance at the parish Church because it is announced that there is "No collection on Sundays." This was a notice on a post-office Letter Box.

A PROBLEM IN CONVERSION.

WE Unitarians are free-thinkers in religion as in all other affairs. We believe that God's ways are orderly and unchangeable. We are sure that Religion and Science are in agreement. And we think of religious conversion as the result of gradual development—that a sudden and instantaneous change in moral conduct is accounted for by the secret preparation produced inwardly by experience. In "Broken Earthenware," Harold Begbie gives some remarkable examples of conversion. Here is one, entitled "The Plumber," much condensed for the limitations of space.

"He made a bad start in life. His father was a hard and brutal-minded man. His mother was 'addicted to drink.' He was one of a great swarm of little hungry, dirty-faced boys wandering through the streets of London looking for what they could pick up. It was so easy to steal that he was found out. He was sent to prison. He came out of prison with the idea of never going back there again if he could help it. He was apprenticed to a firm of plumbers and gasfitters.

"There was no occasion in his case to teach the drink habit. Some apprentices have to be forced to the pot. He loved it. He was quite a hard drinker all through the days of his apprenticeship. He never went to a job at which he did not look for something besides his work; and the proceeds of this pinching always went in drink. He got married when he was twenty. The Plumber took to flogging his starved children. His wife withstood him. He fought her. He proved himself her master. But his wife was not cowed. He was in one of his favourite public-houses when his wife opened the door one day, entered, and said to him, 'Come out, or give me money for the children's food.'

He took no notice. She waited looking at him. The Plumber's mates began to say, 'I wouldn't have the old woman follow me about.' He shouted to the woman to get out, like a dog. She said she would wait till he left. He delivered a running kick at the mother of his children. She moved, and escaped a fatal injury. He followed her to the door. 'God!' he cried, 'if you don't leave me alone, I'll——I'll sign the pledge.'

'Oh, you've often done that and wetted it every time!'

The words of his wife produced an extraordinary effect in his mind. He did not return to the public-house; he did not go home with her; he walked away like a man in a dream. The thought occurred to him of his old mate who had joined the Salvation Army. He found his friend in his room.

"Charlie," he said, 'I want to get out of what I am. Do you think I can do it?'

'Not alone," said the other.

'Tell me, for Christ's sake!'

'Do you mean it? Are you in earnest?'

'If ever I was in my life.'

'Well, then, you've just got to tell God what you've told me. Do it now. Kneel down. Tell Him.'

And the Plumber knelt down and uttered his first prayer.

He rose dazed, confused, shaken. He was trembling like a leaf.

The other said, 'You must come to the meeting to-night, and you must go to the penitent form, and say out loud that you're sorry, that you want a new life, and that you know you can do nothing yourself to get it.'

That night he went to the meeting, made his public confession, and rose up with a deepened conviction that he had got a new life.

On the following morning, for the first time in his life, untormented by a craving for alcohol or tobacco, he found courage to face the service in the open air, dreading the mockery of the world. But he went to the evening meeting, and returned home past many a public-house without the smallest desire to enter.

He went to his work next day, guessing what welcome he would receive from his mates. A group of his old friends entered

They burst out laughing. They put a bottle of beer on the floor by his feet, and went out, closing the door. At twelve they came back. The beer was not drunk. Then they turned, and with filthy words, vile phrases, and horrible blasphemy assaulted the poor soul that had been born again. For two or three days he was mocked, taunted, teased, and insulted. Before the end of the week was reached a day for a subsidy, or advance of wages. This was paid in a public-house. While he waited he was offered beer and chaffed unmercifully about salvation. When he received his money he walked out of the public-house. He went home, his first home-coming as a penitent. The woman and children knew that some change had taken place. They stood amazed because he had come straight from work. He went to his wife and said,

'You want a bit of money, I expect,' and gave her a sovereign.

She stared at him. The children glanced nervously at each other, and held their breath. At last he said,—

'The kids would like a bit of dinner, wouldn't they? Shall we go along and buy a piece of meat?'

She raised her eyes to his, and studied him. 'Alf,' she said, 'do you mean it?'

'Yes,' he said, and getting rid of nervousness he kissed her. It was the first time he had kissed his wife for years. It was the first time since their first baby was born that he had come home not drunk and not tyrannous.

Was the hard past really at an end? For that day, at any rate, there was happiness in the home.

In the morning the Plumber returned to his work. He was not subjected to mockery, but was given all the hardest and dirtiest jobs. He was so happy that he did not resent this. The last tyranny of fellow-workmen now fell to his experience. He was put to Coventry. No one spoke to him. He was making a fight for his soul. He felt their cruelty sharply. He felt keenly this loneliness, isolation, and neglect. Then came the end of the week. He received the remainder of his wages in a public-house, and was told that no one would be required on the following Monday. On the Monday morning he went as if to go to his regular work. He was prepared for what he found there. All his mates were at work. He walked away feeling that the hand of every man was against him. His world would receive him if he came drunk and disreputable; while he remained religious and upright it closed its gates against him. Now began for the Plumber a martyrdom which searched his soul. Wherever he went he found that the story of his life had preceded him. The poor Plumber discovered that no one had work for him. Many times the out-of-work Plumber rose at five o'clock, and with nothing to sustain his physical energy except a glass of water, started out to tramp all day in quest of work. Sometimes, weary and heartsick, he would sink on his knees in a country road, and make his prayer, "O God' don't forsake me!"

The home was only kept together by the incessant labor of his wife. At last he saw that he must abandon his trade and its high wages. He hired himself out as a common labourer. He ceased to be a plumber. It was a hard step. By hard work, careful economy, and enthusiasm for the home, he now lives happy and contented. His eldest girl goes to meet him at his work, and walks home with him; she was one who rushed under the bed at the first sound of his step. He is a labourer, a sweeper of London streets, and he is happy. His gratitude to God, his enthusiasm for conversion, his certain conviction that it is only religion which can reform the individual and the State, make him a tremendous worker among the lost and unhappy. Conversion is a subject for psychological examination. Whatever conversion may be, whatever its physical machinery, it is religion and only religion, which can make a bad man a good man, a profitless and dangerous citizen a useful member of society."

BACK TO THE GOSPEL OF JESUS.

By the Rev. WILLIAM C. HALL, M.A.

5.—THE HIGHER RIGHTEOUSNESS.

WE are all acquainted with the statement of Jesus to his disciples, that except their righteousness should exceed the righteousness of the scribes and Pharisees, they would in no case enter into the kingdom of heaven. It has been customary so to read this as to find in it a contemptuous reference to the scribes and Pharisees, and so really to represent as easy of attainment, the righteousness Jesus wished to find in his disciples. But, as a matter of fact, it was a very difficult condition Jesus laid upon his disciples.

We are not to suppose that the scribes and Pharisees were a thoroughly bad lot. In the formalities of their religion Jesus found much to condemn, but he never condemned their religion itself. If one had asked the ordinary Jew to point out the man who was unmistakably religious, he would have laid his finger upon a Pharisee. Among the Jews, a man's righteousness was determined by his strict observance of the Law, of which, said Jesus, not one jot or tittle should pass away; and the Pharisee in his observance was not only strict, but also zealous. Paul, in vindication of his character before Agrippa, said that those Jews who had known him from the beginning could testify that after the straightest sect of their religion, he had lived a Pharisee.

It was very difficult to attain unto a righteousness that was fuller, deeper, and higher than that of the scribes and Pharisees.

What, then, did Jesus mean? He meant that his disciples must get beyond the observance of the Law to obedience to the obsolute rule of right: they must observe the spirit as well as the letter of the Law. Take the Ten Commandments. It was not sufficient that they should say, "We have kept the commandments, because we have not openly broken any of them." They must be able to say "We have kept them in spirit and truth; for example, we have not only not stolen, but we have kept ourselves free from the thought and temptation of theft; we have in no manner pilfered, and we have not been guilty, even in mind, of any shady transaction."

His disciples must be inwardly righteous. They must be righteous, not only as seen of men, but as seen of God, whose eye penetrates to the secret places; and they must be, a great thing to be, truly and humbly righteous in their own sight. They must be able to find in their souls nothing that violated their moral and spiritual senses, and nothing that God would look upon with condemnation.

THE JOY OF A HOLIDAY.

GUEST HOUSE, BRYN CORACH, CONWAY, N. WALES.

UNITARIANS should know the Holiday Fellowship and the Co-operative Holiday Association, designed to open the eyes of folk to the possibilities of joy to be found from simple, quiet, reverent enjoyment of wild nature; to live far from crowds, away in some charming old house among the hills and lakes, or by the side of a brawling beck, or so close to the seashore that the sound of the waves is with one night and day. There to find friendship in place of boarding-house formality; simple but abundant food, and a jolly common room with music, books and good fellowship. In day-time to tramp abroad and under the leadership of able pathfinders to explore the regions round, climbing fells, wandering over moors and discovering the thousand and one interests of our countryside. At mid-day to eat one's lunch by a mountain stream or outside a friendly farm, and towards evening returning to the guest house for a hungry man's dinner. And to do this at least four days each week, with all sorts of interesting happenings that a crowd of spirited, resourceful folk can devise sandwiched in between! Those who wish for quiet and solitude can find it also, and on the off-days, when no excursion is planned there is ample opportunity to indulge every sort of taste, be it golf, sketching, bathing, geologising, or resting with a book on the heather in a sheltered corner of the hillside.

But where are such delectable spots to be found? First there is Conway. CONWAY, the headquarters of the Fellowship, on the coast of North Wales, at the gateway to Snowdonia, and the Guest House there, Bryn Corach, standing high up overlooking the old town and river, and commanding a wonderful panorama of mountains and sea. Some of the guests sleep in "garden houses," picturesque and comfortable wooden chalets standing among the apple-trees of the orchard.

Then there is NEWLANDS, in the English Lake district, near Keswick, in the heart of the mountains, an ideal spot for a climbing holiday.

Next comes ALSTON, another north country Centre, 1,100 feet up on the summit of the Pennines, in the midst of fine heather-clad moors, and within walking distance of the river-heads of the Tyne, Wear and Tees.

Other Centres are—MELROSE, on the Tweed, hard by its Abbey and the Tweed, with excursions to Edinburgh and numberless spots familiar to readers of Sir Walter Scott. In the South we have two Centres—HINDHEAD, where the Guest House stands in the midst of heather and pines, and EXMOUTH, on the coast of Devon, a land of sunshine and colour, and small rainfall, with excursions ranging as far afield as to Dartmoor. SEDBURGH, among the high fells of Yorkshire, noted for its bracing air and fine moorland scenery, whilst on the East Coast there is MUNDESLEY, near Cromer, standing close to the cliff, with its golden sands for bathing, and near by the Norfolk Broads, and all the interest and colour of what is called "Poppyland."

There is no profiteering about these holidays, for the prices for a week's holiday, inclusive, is from 37s. 6d. to 42s., and there are no tips or extras.

Any of our readers who would like to know more about the Fellowship should send a stamped addresed envelope to the Inquiry Dept., Bryn Corach, Conway.

UNITARIAN AND FREE CHRISTIAN UNION FOR SOCIAL SERVICE.

By the Rev. H. H. JOHNSON, B.A.

Instead of my usual notes this month, I will reproduce the brief Report read to the National Conference at Leeds.

April 13, 1920.

REPORT TO NATIONAL CONFERENCE. 1915—1920.

The Committee of the Union for Social Service of Members of Unitarian, Free Christian and Kindred Churches, beg to lay before the Conference their report of work done since the holding of the last Triennial Conference at Essex Hall, London, 1915. They would refer the Conference for full details to the tenth, eleventh, twelfth, thirteenth and fourteenth Annual Reports, and to the three issues each year of their QUARTERLY the last and April issue of which is now obtainable.

The nearly four-and-a-half years which have elapsed since the holding of the last Conference have been years which have tested severely all social reform movements, and it is no presumption to hold that those which have survived, and are strong, must have qualities of endurance and permanence which make their future at this time of more than usually special value and hopefulness. We are able to report that our Union has issued from this time of crisis stronger than it ever was. All its activities have been maintained and enlarged, it is adequately constituted and organised, it has clearer vision of those fundamental Christian principles which must be applied to our social order for its renewal and health, and it commands the devotion of some who exert a large influence in our own religious community and beyond it. Its main difficulty has been in regard to the financial support accorded it, and the committee are of opinion that the value of the work now being done by the Union, and the opportunities opening out for it in the future, are such as should command whole-hearted and general support. In this direction they have received large encouragement of late, by the appointment of Mr. P. M. Oliver as their Treasurer. And the fact that Mr. Oliver has consented to undertake this responsibility, in addition to the other heavy responsibilities of a busy life, should instil a confidence in the Union which would prove to be also his sufficient reward.

In a five minutes' report it is not possible to enter into details. But the Committee recognise that our Churches, which have been distinguished in the past for their work in social service and reform, are taking an increasing part in the study and toward the solution of pressing social problems, and that they are filling an important place in the general Inter-denominational Movement for Christian Social Reform: in this field their value is recognised and their co-operation is even sought after. The Committee are of opinion that this entry into the wider Christian world of social service, is for our Churches, a great gain and a rich experience, and they believe that it is along this line that a closer unity of Christian thought and practice may at this time be most securely and effectively realised. In this connection they looked back with pride on two facts of their history. It was the holding of one of their Summer Schools at Manchester College, Oxford, during the Secretaryship of Miss Gittins, who has been one of the moving spirits of our Movement, which led to the formation of the Inter-denominational Conference of Social Service Unions, of which Bishop Gore is the president, and the holding of those significant Summer Schools at Swanwick, which have done so much to bring about co-operation between Christians of all denominations in social service and social reform. Further, it was the founding and developing by their present secretary of the Evesham Inter-denominational Social Service Union (the first of its kind), which led to the formation, just over a year ago, of perhaps one of the most promising and hopeful movements of modern times, the Christian Social Crusade, which has already succeeded in starting many similar local inter-denominational social service unions throughout the United Kingdom. The Secretary of our Union has served on the Council and executive of the Christian Social Crusade since its inception, and the decision of its central body, over which Bishop Gore also presides, that local unions should consist of such clergy and ministers and members of the different denominations in each locality as would represent as adequately as possible the WHOLE Christian community—Anglicans, Roman Catholics, Evangelical Free Churchmen, Quakers and Unitarians—is one fraught with deep consequences for the times that are ahead. If the Union had achieved nothing but this—and this IS its achievement—it would have fully justified its existence.

The Union engages in considerable literary activity through its QUARTERLY and other publications. Some of these have had a large circulation also outside our own body, notably our Course on "The Church and Social Problems," Dr. Mellor's pamphlet on the Sex question, and the leaflet "Local Inter-denominational Social Service Unions: an Experiment in Evesham," the last-named having been widely circulated by the Christian Social Crusade.

One side of the Union's activities which is not noticed by the general public is the education of the members of the executive, especially through its meetings and discussions, for more intelligent participation in the endeavours to solve the great and grave problems of our time.

For the Children.

By Rev. H. FISHER SHORT.

PRO—CRAS—TIN—A—TION.

P.R.O. with a pro,
The remainder, by now you know;
If, at once, you do
What you ought to do,
You're well on with your education:
But most little girls and boys,
Intent on immediate joys,
Leave things hard and dry
Till some sweet by and by,
And pay for procrastination.

Johnny Green was mad—madder than the maddest hatter. He was in a blazing temper. It was a lovely May morning, and the sun and the boys were calling him to come out and enjoy life. And he couldn't—just then. And so the sun was darkened, and the shouts of his merry companions were anything but music in his ears.

How unreasonable the best of mothers could be! What did it matter about his boots and his neck and his hair and the other piffling things she had just told him to attend to? He wasn't a girl to be scrubbed and brushed and curled. Besides, if he went out as clean as a new pin, he would be as grubby as ever in less than no time.

"Rotten, I call it," he growled, kicking the lading-can across the wash-house. "Beastly rotten!" and the scrubbing brush swished against the wall. So sorry for himself was he, that instead of cleaning his boots, he thrust his hands into his pockets and grumbled and growled and kicked things about.

By and by, he thought he had better make a start. Seizing the blacking brushes, he put his foot on a stool and scrubbed the dirt off his boots. At least, that is what he supposed himself to be doing. Then he removed the lid from the polish tin. "Dash it all!" he cried, when he found the tin quite empty. He gave the fronts of his boots a few more vigorous scrubs, and the result was the faintest flicker of a shine.

"They'll do," he muttered as he strode into the house. Poor Johnny! He never made a bigger mistake in his life. Mother was awfully busy preparing dinner, but not too busy to glance at her son who had hoped to reach the bath-room unnoticed.

"Johnny!" The name struck his ear like a young thunder clap. How he hated his name at that moment!

"Yes, mother!" he faltered, feeling like a mouse in a trap.

"Didn't I tell you to clean your dirty boots?"

"I've cleaned them, mother."

"Cleaned them? Do you call those boots clean? Why, you've never touched the backs. Go back, at once, and clean your boots properly."

"There's no polish, mother," said Johnny almost hopefully.

"No polish? But I told you to go for some, after tea, yesterday."

"Sorry, mother; but I was just finishing a story, and when I did finish it, I forgot all about the polish."

"Forgot! You'll forget your head one of these days. Well, you can remember now, and be quick about it."

With a scowl, he sluthered on the errand, grumbling under his breath all the way. The shop was so crowded with customers that he thought his turn would never come. At last he was served, and when he reached home he was still at the beginning of his preparations.

"If you mean to be out before bed-time, young man, you'd better get a move on," said his mother. Johnny did get a move on. The boots were polished in double quick time; he gave himself a real wash, missing neither his neck nor his ears; he brushed his hair and even made a decent job of his clothes.

"My word!" remarked his mother, "you can be quick when you like; but what do you want with your cap? Where are you going at this time?"

"I'm going for a walk with the boys."

"I think not. Dinner will be ready in a quarter of an hour. Why, the boys went off ages ago, and must be back home by this."

That was the last straw.

Johnny went to his bedroom, and wept tears of sorrow and rage.

"What's the good of trying?" he moaned.

"Trying? Mean to say you've been trying? Johnny Green, don't be an ass!"

What was that? Where did the voice come from? Greatly astonished and not a little afraid, Johnny looked round the room, but could see nobody.

"Who are you? Where are you?" he whispered hoarsely.

"I'm the brownie who teaches boys to be sensible; only I'm invisible instead of brown," answered the voice.

"Well, you can leave me alone," said Johnny recovering himself; "I want none of your teaching."

"Righto!" laughed the brownie, "I'm off."

At that moment, though there was no wind, something seemed to blow open Johnny's copy-book which lay on the dressing table.

Greatly wondering, he glanced at the book, and noticed that one copy stood out boldly as though printed in magic ink. The moment his eyes fell

on the maxim, it flashed through his mind that had he gone for the polish at once, had he cleaned his boots, washed himself properly and smartened himself up as quickly as he had done a few minutes ago, he would have had a jolly walk with his friends; instead of which, here he was hot and annoyed at the end of a glorious but wasted May morning. And yet, not entirely wasted, for he had really been taught the meaning of the copy-book maxim, "Procrastination is the thief of time." Pulling himself together, he said with decision, "I've done with you, old pro; you shall steal no more May mornings from me."

And Johnny Green was as good as his word.

NATIONAL UNITARIAN TEMPERANCE ASSOCIATION.

THE Action of Alcohol on the Nervous System takes place invariably in a certain order, and it is inversely to the order of development. There is a progressive impairment of the functional activities of the nervous system, from the highest to the lowest. It effects, first of all, the higher mental faculties—"critical judgment and self-control"; in the next stage, speech becomes thick and difficult, and there is a failure of the motor system, the limbs become paralysed, and finally there follows a deep sleep or unconsciousness. In this last stage, there is interference with the vital centres of life, viz., the heart and circulation and lungs and respiration. If the quantity of alcohol taken has been sufficiently large, these vital centres are so gravely affected that the drinker may die from failure of the respiration.

I am sorry to say that I have seen several

CASES

of that sort. One of the first I ever saw was when I was acting as house-surgeon at a large hospital at Leith, near the docks. Six men were brought in from a Spanish ship. They had tapped a cask of port wine, and they were brought in absolutely unconscious. Four of them died.

While in France, I had a little car—a Red Cross car—and I could go anywhere; but it meant work. I remember passing through a village. I saw a staff-officer, who asked me to come and see some of his men. I went, and saw three men lying on straw quite dead. A fourth was dying, but luckily, I was able to save him The men had got hold of a jar of rum, and had taken sufficient to kill them, in the course of a very few hours, by acute poisoning.

It will be observed that

THE BRUNT OF THE ATTACK OF ALCOHOL IS ON THE BRAIN AND NERVOUS SYSTEM.

I desire to draw particular attention in this connection to the effect of alcohol, even in small doses, on the higher mental faculties. Now of all mental faculties, the first and the highest, and the last to be developed is self-criticism, the faculty of judgment and self-control. Technically, this centre in the brain is known as the centre of "inhibition." It is a wonder how very little alcohol is sufficient to blunt this little centre and to throw it out of control. This is what occurs even in moderate drinkers. The man who drinks paralyses this important centre, the centre of the brain which controls other activities, and whose action is based on judgement and self-crieticism. In consequence, the drinker deprives himself of the power of self-control and self-restraint. He becomes loquacious, and makes absurd remarks which to him appear very brilliant; he does things which, in his sober moments, he would be ashamed to do. It means that he has lost self-control and the sense of responsibility. Instead of acting under the control of his will and better judgment, he is swayed by the impulses and emotions. The drinker is like a ship on the sea without a rudder, at the mercy of the winds and waves; a motor-car with the driving gear out of action.

I remember meeting in London a young barrister, and he asked me what I would take to drink. I said I was a total abstainer, and I did not drink. "You are very foolish," he said. "Am I" I said. "Yes," he said, "I never dream of dealing with a case till I have had a good glass of whisky; I feel so brilliant afterwards. "I said, "I do not doubt the brilliancy, but I do doubt the judgment."

—Dr. D. LLEWELLYN WILLIAMS. M.C., F.R.C.S.

The meetings of the National Triennial Conference of Unitarian Churches at Leeds were largely attended and were addressed by Revs. Dr. Carpenter, Dr. L. P. Jacks, C. J. Street, M.A., LL.B., Alfred Hall, M.A., B.D., Messrs. Hugh Rathbone. Byng Kenrick, H. G Chancellor and other prominent Unitarians. Many serious problems concerning our Churches and Sunday Schools and their relation to the world and its present conditions were considered, including supply of ministers, the increase of their stipends to make up for the rise in cost of living, the work of women in the Churches, the duty of our Churches to promote the League of Nations. The Leeds Unitarians provided generous hospitality, and it was a most profitable and enjoyable week for all who attended.

UNITARIAN MARTYRS.

"The blood of the martyrs
is the seed of the Church."

UNITARIANISM has a glorious history of noble heroism. From the Martyrdom of Jesus and the early Christians, down through the ages, its adherents have met persecution with sublime self-sacrifice in defence of the truth. Not to mention the Unitarians of other lands, those in the British Isles, who gave their lives for their faith, should never be forgotten.

Adam Duff, who affirmed his belief in the Unity of God, and denied the doctrine of the Trinity, was burned alive as a heretic, at Hoggin's Green, near Dublin, 1326.

William Tailour, a priest and Master of Arts, was put to death in England, as a Lollard and an Arian, 1422.

George van Parris, a surgeon, who came from Germany to London, and joined the Strangers' Church in Austin Friars, was burnt alive for having denied the Trinity.—April 25th, 1551.

Patrick Patingham was burnt as an Arian, at Uxbridge, August 29th, 1555.

Matthew Hamont, a wheelright, of Hetherset, Norfolk, was burnt alive at Norwich, for being an Arian, May 20th, 1579.

John Lewes, for denying the Godhead of Christ, was burnt to death at Norwich, September 18th 1583.

Peter Cole, of Ipswich, a tanner, and a follower of Hamont, was burnt at Norwich, 1587.

Francis Ket, M.A., of Wymondham, Norfolk, was burnt as an Arian, at Norwich, January 14th. 1589.

Bartholomew Legate, was the last of the Smithfield martyrs, and was burnt at the stake, March 18th, 1612, for denying the Trinity.

Edward Wightman, a native of Burton-on-Trent, was put to death at Lichfield for his Unitarian opinions, April 11th, 1612, and was the last person burnt for heresy in England.

Paul Casaubon is said to have perished in the same way for the same offence as Wightman.

A Spanish Arian died in Newgate prison ,in the reign of James the First.

John Biddle, several times cast into prison, founded the first Unitarian Congregation in London, and died in prison, September 22nd, 1662.

Thomas Aikenhead, a young student at Edinburgh, was hanged near Edinburgh, on the charge of railing against the Trinity, January 8th, 1696.

To all these, Unitarianism was so precious that they were willing to sacrifice their lives, rather than deny it. How much is Unitarianism worth to its followers now? It ought to be worth very much more than it was to those martyrs, for it had been vastly enriched with new light since their days, and is a far grander faith than it was then. That being so, its present day adherents, who know and realize its worth, would no doubt suffer anything rather than turn against it. Now and again there are instances of persecution for Unitarian opinions: Teachers rejected as applicants for a professional position, and Ministers excluded from public bodies, and workmen denied employment. These loyally stand their ground and suffer rather than deny their faith. And if people were liable to be put to death for their unorthodox views in these days, there would be many who would submit to that fate rather than be false to themselves, and the truth as they see it.

But there are many professed Unitarians who are not ready to suffer anything for their Faith, not even the inconvenience to them of rising early enough on Sunday to be at their Church for morning service. Any excuse is good enough to keep them away. In some cases not once every Sunday, but more nearly once a month, is the measure of their support and loyalty to their Church by personal attendance at the services. What is the Unitarian Faith worth to them? Their actions speak unmistakably:—That must be through not understanding it, and not knowing what it means. If they had any real appreciation of its true value they could not make their personal support of their professed religious faith, the last thing they take pains to give attention to. They have it in them to be heroes, but they rather choose to sacrifice themselves and suffer slow matyrdom for selfish pleasure, or in pursuit of pounds, shillings and pence, than for that which ought to be the grandest and the most precious thing in their lives.

Let them not forget what others have suffered for the Unitarian Faith. Let them ask themselves, what is to become of their children, influenced by such negligence in their parents. Here is a picture of Francis Ket's matyrdom and what an orthodox minister eye-witness said of it. The Rev. William Burton said of Ket, that he had "the Sacred Bible almost never out of his hands, himself always in prayer, his tongue never ceased praising of God. When he went to the fire, he was clothed in sackcloth; he went leaping and dancing; being in the fire above twenty times together, clapping his hands, he cried nothing but 'Blessed be God! Blessed be God.' and so continued until the fire had consumed all his nether parts, and until he was stifled with the smoke and he could speak no longer; ALL OF WHICH I WAS WITNESS OF MYSELF." So much for the picture. But what follows is another picture, that of the state of mind and heart of this REVEREND eye-witness, for he continues: "Shall we think that the Lord took any delight in the prayers or praises of such a devil incarnate? Far be it from us. A strange and fearful example of a desperate, hardened, and a cursed creature." Not much Christian charity in that.

This is one illustration of a hero martyr and what he suffered for his Unitarian Faith. Dear Reader, let us not forget what agonies have been endured to hand down this faith to us. And remembering all that, how can we be slack in our loyalty ?.

THE WIDE WORLD.

INDIA. The Khasi Hills Unitarian Union sends the following report with letter from the Secretary as follows:—

Shillong, March 1st, 1920.
Khasi Hills, India.

My Dear Teacher,

With great pleasure I beg to convey to you the following resolution passed by the 33rd Annual Conference of the Khasi Hills Unitarian Union assembled on the 29th December, 1919, at Mawpat.

That the Khasi Hills Unitarian Union respectfully send their greetings to Rev. H. Bodell Smith.

Yours most respectfully,
U. KONJRO, Secretary.

KHASI HILLS, INDIA.

The 33rd Annual Conference of the Khasi Hills Unitarian Union was held at Mawpat, Mylliem State, Khasi Hills, on the 27th, 28th, and 29th December, 1919. There was a welcome and thanksgiving service on Saturday evening, and the following churches were represented: Shillong, Mawpat, Tynring, Puriang, and Jowai. The Unitarians of Nongtalang on the Sylhet border wrote to say they regret their inability to come to the Conference on account of illness and prevalence of cholera in their village. The Chapel was full to overflowing. On Sunday morning there was the Annual Conference of the Unitarian Young People. Two meetings were then held in the open air in front of the Chapel, which was too small for the occasion, at 11 a.m. and 2 p.m. respectively, in which sermons were delivered by U Konjro and U Yar Singh. Two persons leaders of a new Unitarian movement in Nongthymmai (Shillong), escorted by their father, mother, sisters, aunts, and other relatives, all sympathisers of "the Religion of the One True God," were formally received into the membership of the Unitarian Union, and a child was baptised by Mr. H. K. Singh. (Four more persons of Nongthymmai have since joined the Union.) In the evening there was a session of the Board of the Union and the officers (President, U Lackay; Secretary, U Konjro; Treasurer, U H. K. Singh) and members were re-elected for the year 1920.

On Monday morning there was a business and farewell meeting. Among others a resolution was passed sending the greetings of the Conference to Dr. J. T. Sunderland and to friends and sympathisers at home and abroad.

A resolution was also passed, all standing, expressing the deep gratitude of the Conference to U Yar Singh, volunteer worker, for his inauguration of the Nongthymmai (suburb of Shillong) Unitarian Mission, and his self-denying devotion to its work.

Great enthusiasm prevailed through all the meetings of the Conference, and the "worshippers of One God" returned to their respective homes full of hope for the triumph of the Religion of the Fatherhood of God and the Brotherhood of Man.

H. KISSOR SINGH.

Rev. Albert Lazenby of Cambridge, Mass. U.S.A., and formerly of Newchurch, and St. Vincent Street, Glasgow, died February 9th in his 68th year.

A new Unitarian Church is to be built in Washington, U.S.A.

The American Unitarian Mission to Transylvania, consisting of three delegates, the Revs. S. B. Snow and J. H. Metcalf, with Ensign E. B. White were given a reception at Essex Hall, March 26th.

THE INQUIRER.

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British and Foreign Unitarian Association.

Anniversary Meetings, 1920.

PRESIDENT - - - - - - MR. RICHARD D. HOLT.

Tuesday Evening, 25th May.

RELIGIOUS SERVICE, Rosslyn Hill Chapel, Hampstead, at 7-30 p.m.

Devotional Service: Rev. Simon Jones, B.A. (Nottingham).
Preacher: Rev. R. Nicol Cross, M.A. (Leeds).

Wednesday Morning, 26th May.

ANNUAL BUSINESS MEETING, Essex Hall, at 10-30 a.m.

The Report; Election of Officers and Committee; Resolutions.
The Chairman of the Publications, Home Mission, and Colonial and Foreign Sub-Committees will submit suggestions for conference and discussion.

Wednesday Evening, 26th May.

PUBLIC MEETING AT ESSEX HALL.

The President will take the Chair at 7 p.m.
Topics and Speakers:—

"Religious Thought and Life in France." Rev. J. E. Roberty (Paris).
"Civil and Religious Liberty in Transylvania." Rev. W. H. Drummond, B.A.
"Religious Communities and the League of Nations." Mr. Fred Maddison.
"The Religion of Yesterday, To-day and To-morrow." Rev. W. Tudor Jones, M.A., Ph. D.

Thursday Morning, 27th May.

CONFERENCE OF THE LAITY OF OUR CHURCHES, at 10-30 a.m.

Chairman: Mr. C. Sydney Jones, M.A. (Liverpool).

Topics suggested for discussion: Ministers' Stipends, the Education of Ministers at our Colleges, the Religious Life of our Churches, Missionary Work at Home and Abroad.

It is expected that Mr. Charles H. Strong, President of the Unitarian Laymen's League in America, will take part in the proceedings.

Thursday Afternoon, 27th May.

THE ESSEX HALL LECTURE.

"Christianity applied to the Life of Men and of Nations."

The Right Rev. Bishop Charles Gore, D.D.

The Chair will be taken by Dr. Carpenter at 3 p.m.

Admission by Ticket to be obtained on application to the Secretary at Essex Hall.

Thursday Evening, 27th May.

CONVERSAZIONE AT THE CARPENTERS' HALL.
London Wall, Corner of Throgmorton Avenue, E.C.

Reception 8 p.m. Music and Refreshments.

Tickets 1s. 6d., after Tuesday, 25th May, 2s. each, may be obtained at the London Churches and at Essex Hall.

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